171 According to Karl von den Steinen (2, 539), the Kamayurá voice
192 a nasalized meiñ, that is to say, almost memiñ (meyu and menyu
252 in his spelling). The same author (ibid., Fig. 54) reproduces a
262 spade decorated with geometric designs that was used by these Indians to turn the cakes over. In Tampiitsúa I did not see any special implement for this purpose, and in Wagley's collection at the [Brazilian] National Museum there is nothing like it either. [Ed., the last two sentences concluding the section in Vol. 114 are omitted.]

262 [115:256] To the Tapirapé, the most important vegetable
171 dish is unquestionably cauí.[1] [Ed., five sentences are omitted.]
192 In sixteenth century references, the intoxicating drinks of the Tupinambá appear as Kaa.wy and Kawi in the spelling of the German Hans Staden (c 2, f 3), Cahouin in Thevet (1, 121), and Caou-in in De Léry (128). The nasalized i indicated by the two
194 Pomchmen, and later pointed out in various Tupi languages by authors coming from different countries, does not exist either in Tapirapé or in Kamayurá, but in both these languages the u in kauí is nasalized, and the i is the tonic syllable (cf. Von den Steinen 2, 213). Furthermore, neither the [115:256] Tapirapé
• [273] nor the Kamayurá make intoxicating beverages. The Tapirapé
272 designate with the word kauí their peanut, maize, manioc, cotton-
192 seed, squash, and banana soups, and even straight drinking water
171 (ỹ-kauí), while the Kamayurá use this term for the simple refreshing drink made of water and crumbled beiju (ibid.). [Ed., the remainder of the paragraph is omitted.]

272 The kauí of the Tapirapé is not always made exclusively from one of the plants mentioned above. There are mixtures, such as crushed maize with chewed peanuts or with chewed cottonseed. No other plant aside from those listed are used, however, and no such soups are made, for example, with carí or yams. [Ed., the last paragraph on p. 256 and the first paragraph on p. 257 are omitted.]

[114] [115:257] None of the [early] authors mentions expressly the three kinds of cauí that are made by the Tapirapé with cotton seeds,
[252] peanuts, and squash. As I have already mentioned, the cotton seeds are chewed with crushed maize. The resulting drink has a yellowish-green appearance and little flavor. It is true that the
171 Tupinambá of Bahia also found those seeds nutritious, but they pre-
252 pared them in a different fashion. Gabriel Soares de Sousa (235)

12: Wagley & Galvão E-5 (1939-1940)1948
SP22 Tapirapé SP22

by laymen in short tubular wooden or clay pipes and by shamans, in tubular clay pipes, sometimes 12 inches (30 cm.) long.

The *Tapirapé* do not routinely plant tobacco as other crops. Occasionally, it is transplanted from scattered patches around the gardens and village to near the houses or gardens, but usually the patches merely seed themselves. A person who discovers a new patch, hastily surrounds it with a low fence to show his ownership of it.

No alcoholic beverages are known to the *Tapirapé*. Beverages made from manioc and maize are prepared as a food and are not allowed to ferment.

RELIGION

Tapirapé religion is based on the belief in two kinds of supernatural beings—disembodied souls of the dead, and malignant forest spirits of many kinds—both designated by one generic term, anãungs (spirit or shadow).

The anãungs likewise, human spirits or ghosts (aña or anãunga among the *Tupinambá*), live in abandoned villages and frequently come near to the villages of the living "because they are cold" and try to warm themselves close to the houses. The *Tapirapé* are afraid of meeting them and try not to go out at night, when the ghosts most frequently appear.

Souls of the dead continue to live for an undetermined period of time, then die and are transformed into animals. Anyone who hears the croak of a kururú frog (*Pipa pipa*) knows that it is the soul of a leader. A pigeon is the soul of a common man; a paca, that of a woman. The souls of the shamans have a different fate; they go to join Thunder.

In addition to the souls of the dead, there is a large number of malignant beings, also called anãungs, who dwell in the forest. They are very dangerous and kill as many *Tapirapé* as they find. Wará, a legendary hero and a great shaman, had the distinction of killing many anãungs, among whom were the awakú anãi, by setting their long coarse hair on fire. The mumpianãi were beings who killed men in order to drink their blood. Some of these forest spirits have become domesticated by the *Tapirapé*, thanks to the powers of their shamans. Several times the *Tapirapé* men dance with masks representing the visiting spirits (pl. 19, *bottom, right*).

Rites.—The real ceremonial season is the rainy season, when the people are thrown together because they can neither farm nor hunt. Mask dances celebrate the visits of the various spirits (anãungs) to the men's house during the dry season. At the end of the rainy season the harvest ceremonial (kuã) and the ceremony of kawi (a soupllke beverage made of sweet manioc or of maize) are held.

In the first few months of the rainy season, when the maize crop is threatened by electrical storms and by the first heavy rains, the shamans

13: Wagley E-5 (1939-1940, 1953) 1964
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Champukwi on the Trip to Pore do Padre

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of my life, a feeling that was shared, I believe, by Valentin Gomes and by Champukwi.

Champukwi adjusted to Pore do Padre with amazing rapidity. His short visit as a youth to the mission station undoubtedly contributed to his quick adaptation although, to be sure, there were minor problems and incidents. The Brazilians of Pore do Padre were accustomed to Indians, for nearby there was a village of semi-civilized Carajá Indians who frequently visited and traded in the settlement. Yet, Champukwi was a bit of a curiosity—the town people had seen only one other Tapirapé. The local Brazilians invited him into their homes and offered him coffee and sweets. Both Valentin Gomes and I watched over his movements with all the anxiety of overprotective parents for fear that he might be exposed to a respiratory infection (he did not contract any) or that the hospitality of the local Brazilians might persuade him to drink cachaça (sugar cane aguardiente). Alcoholic beverages were unknown to the Tapirapé who are unlike most South American groups in this respect.

●[293]